



THE DAYBREAK

WANKAN TANHAN ANPAO KIN HIYOUNHIPI—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., DECEMBER, 1933

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Wicaŋa Oyakapi Kin

St. James Church.—Mr. Hazen Iron-Shield, June 22, 1933, maka akan wokakiye en un qon he ikihunni. Wozikiye waŋte ekta iyaye. 1856 ehan tonpi waniyetu 77 niun. St. James Church en ope cin he wicaŋa owasin waŋtewicadaka heca. Wanna ŋe kta ikiyena hehan owote wanji waŋte wicakicage qa heya: “de ehake ciyuonihanpi” ewicakiye, qa ohakam anpetu tona cankicipasdatapi kin ikihunni.

Wakanheja waŋte wanji nakaha maka wiconi etanhan wozikiye waŋte ekta kihunni. Atkuku qa hunku wiconi unma ekta wicoie waŋteŋte ewicakiye. Genevieve Alice Jackson, Nov. 4, 1928 en tonpi, Oct. 20, 1933 en ŋe. George E. Jackson qa Beatrice Jackson cincapi.

Hokŋina waniyetu akeyamni, waŋte, wahbana, qa Wakantanka wicada heca, nakun waanagoptan qa ohinni wocekiye kiksuy un. Dehan wiconi inonpa u kte cin he akipe iwanke. Caje kin dee. Jerry Shepherd, January 15, 1933 heehan ŋe. Hokŋina kin de wabdenica. David qa Cora Shepherd cincapi. Dekŋitku Henry Shepherd qa tonwincu Esther Shepherd tiwahe unpi ed icalhyapi. Henry Shepherd, yuotanin.

Presiding Bishop of Japanese Episcopal Church Resigns

Milwaukee, Will.—News has been received from the Tokyo correspondent of The Living Church, weekly periodical of the Episcopal Church, of the resignation of the Most Rev. John McKim, D. D., presiding Bishop of the Nippon Sei Kokwai.

The Nippon Sei Kokwai, meaning the Holy Catholic Church in Japan, is a part of the Anglican communion.

Bishop McKim tendered his resignation as chairman of the House of Bishops and the Synod at a recent meeting of the bishops. He celebrated this summer the 40th anniversary of his consecration as bishop.

With the unanimous approval of the Japanese House of Bishops, he nominated as his successor the Rt. Rev. Samuel Heaslett, D. D., Bishop of South Tokyo, Bishop McKim continues as Bishop of North Tokyo.

PINE RIDGE MISSION

Manderson, S. D., Dec. 6, 1933.—Anpao Kin: Lehanl wayaotanin ciŋi kte. Pine Ridge etanhan King Memorial Church el oitancan apikiyapi sa lena eepi: 1 Wm. Eagle Bird, 2 Louis Iron Hawk, 3 Sam Kills in Water, 4 Moses One Feather.

Winyan kin

1 Eliza Red Fish, 2 Grace Grey Grass, 3 Esther High Crane, 4 Emma Eagle Bird, 5 Rose Sun Bear, 6 Mary King le Catechist kin wamnakiye kin heca.

Tecapi Kin

1 Moses Blue Bird, 2 Blair Grey Grass, 3 Frank Jacob High Crane, 4 Lillian Fire Thunder.

Le omaka kin el lena Okolakiciye Wakan el wowaŋi econpi kte.—Catechist Oliver Sun Bear, yuotanin.

BISHOP'S MESSAGE

Many of us will not be able to observe Christmas this year as we have been accustomed to in the past. The financial condition will not permit us to give, in a material way, to our friends and to the Church as we have heretofore.

Yet that should not prevent us from having a merry Christmas. The biggest gift we can give to our friends, the gift they will prize most, is an increasing measure of love and loyalty, the kind that remains faithful amidst evil report as well as in days of good report.

The greatest need of the Church is a constant witness in our lives to the great message it is commissioned to proclaim, and an increased giving of ourselves, to the task of strengthening and advancing the borders of the Kingdom.

Our Lord's great gift to His Father and to His fellow men, was a gift of love. The knowledge of that has brought to mankind its supreme joy. May we, at this Christmas-tide, make that our greatest gift to our loved ones and to the Church.

—W. BLAIR ROBERTS

CORN CREEK MISSION

Kyle, S. D., Dec. 9, 1933.—Anpao Kin: Kola taku wanjikji unyecilaotaninpi kta uncinpi. Eya unkiŋi eya Mediator Church el oyate conala unqonpi kin Okolakiciye Wakan etkiya wicohan wanjikji waŋte econwuncinpi, na hena wanjikji ohna econqonpis'a Okolakiciye Wakan kin eciyatanhan anpetu wokiksuye kin hena ohnaye hci econwuncinpi. Ho eyaŋ tohinni hena ungluotaninpi ŋni. Ho lehanl waniyetu kin ake Wanikiya etkiya wicohan ecaunkiconpi kte cin on wica omniciye na winyan omniciye na tecapi omniciye kin apiunkiyapi. Na hena canlwaŋteya na onŋiŋiya Wakantanka wacinye hci wicohan econqonpi kte kin he awauncinpe lo. Hekta Sept. 21, 1933, el lena wica omniciye en oitancanpi. 1 Henry Eagle Bull, 2 Ed. Eagle Heart, 3. Levi Red Owl, 4 Thomas Blue Bird, 5 Andrew Yellow Thunder, 6 William Gay, 7 Otto Chief Eagle.

Hehanl Winyan Kin.

1 Miss Ella Red Eyes, 2 Mrs. Annie Henry 3 Mrs. Jessie American Horse, 4 Nancy Blue Bird, 5 Mrs. Nancy Gay, 6 Jennie Yellow Thunder, 7 Julia Brown Thunder.

Tecapi Kin

1 Rachel Red Owl, 2 Vercillia Eagle Bull, 3 Florence Blue Bird, 4 Mercy Red Eagle, 5 Corina Turning Holy, 6 Christian White Eyes. Ho lena wi 12 wowaŋi iyokipiya econpi kta uncinpi. Ho mitakuyepi tona Anpao iyacupi owasin cante waŋteya nape unniyuzapi.—William Gay, yuotanin.

CORN CREEK MISSION

Kyle, S. D., Dec. 5, 1933.—Anpao Kin: Decana Corn Creek Mission en Brotherhood of St. Andrew Chapter No. 2508 apiunkiyapi qa oitancanpi kin dena eepi. 1 Rev. Wallace Zephier; 2 Morris No Horse; 3 Rev. Alfred H. Barker; 4 Rev. Joseph Paints Yellow. Chapter de en ataya opapi kin 30 henakeca.

St. Barnabas en Winyan Okodakiciye oitancanpi dena eepi. 1 Lucy Afraid of Horse; 2 Jennie War Bonnet; 3 Emma Featherman; 4 Dora Birdhead; 5 Mattie

Last Horse, Julia Bull Bear; 6 Mabel Old Horse.—Rev. Alfred H. Barker, P. C. Yuotanin.

YANKTON MISSION

Dante, S. D., Nov. 28, 1933.—Ihankton tipi en nawizikicizapi eyapi kin hen Holy Name Church en Winyan Omniciye unqonpi kin oitancan apiunkiyapi. 1. Ellen Ree; 2. Josephine Blaine; 3. Bessie Bourissaw; 4. Cordelia Stinger; 5. Mary McBride; 6. Bessie McBride; 7. Grace McBride. Dena de omaka kin opta Wakantanka hitakinipi kta wicayustanpi. Nakun dehand nina tanyan qa wicota omniciye en yapi heon de Anpao Kin en bdaotanin wacin, qa wicincana qeya waniyetu 3 qa 13 hehanyan teca en ahioyapi heon nina icante unwaŋtepi, qa nina wowiyuŋkin tanka heca. Teca opapi kin heon bdiheunkiŋiyapi, tokata hena wacin wicunyanpi kte cin he wopida tanka heca Okodakiciye Wakan en wicohan kin tanyan sdodyapi kta iyowicaunpaŋtakapi kta on recon unqonpi. Nakun wonaŋon waŋte heca kta unkecinpi on unhdaotaninpi uncinpi. De wandakapi kinhan wocekiye on unyeksiyapi kte. Greenwood en Convocation kte.—Mrs. Mary L. Zephier, yuotanin.

Rocky Ford, S. D., Dec. 8, 1933.—Anpao Kin: St. Mark's Church etan takuku unyecilaotaninpi kta iwacinciyeye. Winyan conala lel wowaŋi econhanpi, ake November 28 qonhan apiwicakiyapi, na lena eepi. 1. Sallie Black Fox; 2. Mabel Afraid of Hawk; 3. Ollie White Buttes Fly; 4. Hannah Charging Thunder.

St. Mark el wica unpi iŋi eya he oŋtan omniciye apikiyapi. 1 Samuel Loves War; 2 William Medicine; 3 Simon Medicine; 4 Peter Charging Thunder. Lena wi 12 wowaŋi econpi kte lo, hena wicaweciyuotanin. Unkiksuya po. Nape unniyuzapi owacekiye oyasin.—Rev. John Black Fox, yuotanin.

ANPAO KIN

Santee,

Nebraska

Millard M. Fowler

Publisher

Anpao—The Daybreak, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

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Executive and Editorial Office, Mission, S. D.
Rev. Paul H. Barbour, Mission, S. D. } Editors
Rev. C. C. Rouillard, Pierre, S. D. }

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S.D., on opetonpi qaiš wowaŋi askape Rev. Paul H. Barbour yekiyapi kta.

Undaunted by little mud churches knee-deep in water and an occasional falling wall releasing scorpions, the Rev. John Aaron seems to be having a great time in this, his first year back home in India as a missionary priest. You remember he is the young Indian who received his theological education at Western Seminary and was ordained by Bishop McElwain. From Mr. Aaron's letters printed by the Rev. H. L. Bowen in his parish paper at St. Mark's, Evanston, Ill., we hear of the young missionary's work in immediate intimate contact with village people. He belongs to the native Church of India.

He and another clergyman who does most of the administrative work are responsible for seven villages, in addition to work at the mission school. The villages are within a radius of seven miles—no distance at all, our motoring clergy will say, but Mr. Aaron walks. Up at 5:30 and walk six miles to the first village, a celebration of the Holy Communion, then on two miles for a second celebration, and walk back at midday under the Indian sun. At one service a piece of the Church wall fell out and a lot of scorpions appeared. "I was the only person wearing shoes," Mr. Aaron mentions, "so I killed them before anyone was bitten."

The people work in the fields seven days a week and barely earn enough to support the poorest existence. Their little churches have mud walls and floors and scarcely any furnishings, in one place only a small stool, two feet high, for an altar.

But they come to church and they bring their humble offerings and they sing without books, and Mr. Aaron can write: "Simple as all this may sound, the devotion and reality in their worship are just as high a type as any I have seen in America."

RELIGIOUS EDUCATION

By The Rev. D. A. McGregor, Ph. D.,

The work of the server or acolyte offers an unusual opportunity for the religious education of boys of the difficult age between twelve and sixteen. In a very large number of churches great difficulty is being found in holding and interesting this group of boys. Many a teacher is becoming discouraged as he realizes his want of success. Indeed the difficulty is so general that it points to a mistake of method in dealing with the boys rather than to failure on the part of the teacher.

Boys of this age are not satisfied to sit and hear about teaching; they are anxious to do something. They will learn much more by the right kind of physical activity than they will be listening.

The position of the acolyte is exactly what will supply the needs of many a boy. It gives him a chance to express his religious life in action rather than in word. Boys do not usually like to talk about their religious experiences. They are self-conscious and modest. Beneath a rough exterior there may be a very real interest in the things of God. For the healthy growth of the religious life an expression is necessary, but the boy is not able to express his deepest feelings vocally. As an acolyte he has the opportunity to give an active and dramatic expression without self-consciousness.

To prepare the altar for the Holy Communion is a task of dignity and in doing this work the boy will gain a sense of the holiness of God and the dignity of God's service. In walking out in front of the congregation to light the candles the boy is really giving a witness for Christ and is publicly acknowledging himself as Christ's servant. In carrying the cross in the procession and in marching in front of the rector he is taking his place openly as a good soldier of Jesus Christ. In receiving the offering from the ushers he occupies a place of dignity as a Christian and is steadied in his Christian life.

Reverence can be taught in and through the work of an acolyte as it cannot be taught elsewhere. A boy serving under a good rector will learn a great deal about the life and ways of the Church, and he will earn it in the best atmosphere. He will become conscious of the reality of God as he serves at the altar. He will absorb teaching from the lessons and the prayers because he is really assisting in the service of worship.

Of course the value of this education that the acolyte receives will depend to a large extent on the character of the rector. One has to face the danger that the work of the acolyte will not educate the boy to be a Christian, but to be an ecclesiast. We have all seen boys who used their positions as acolytes to become pious prigs. But every system of education has its dangers and the work of the acolyte is not immune from dangers. A wise rector can easily overcome the difficulty.

The use of acolytes for this purpose of education is not limited to any one type of churchmanship. Acolytes are assistant ministers and their use should be encouraged everywhere.

Dakota kin Woyute Ekihnakapi

Dakota tamakapi (Indian Reservations) 213 henakeca United States imahen han. Tunkanšida kin etanhan waonspekiya wicayuhe lkcewicašta kin dena waniyetu wan u kte cin on woyute token okihipi kin he ohna ehdepi kta hena onspewicakiyapi qa iyowicapaštakapi. Hecen dehantu kin mas-kokadan ohna woyute ehdepi. Hekta ehan ehdepi kin dehan isanpa iyeya econpi. Waskuyeca obe ota puyapi. Dehan Cheyenne qa Standing Rock Dakota tamaka en oyate taku econpi hekta omaka en econpi kin dehan isanpa iyeya econpi keyapi. Naunhonpi kin on icante unwaštepi. Unkan he iyececa Dakota umanpi kin is eya iye tamakapi en iyecen econpi kta tka.—F. B. Riggs.

SISSETON

Episcopal Mission Wotanin Kin.

Rev. Harry Renville, Priest Kaŋapi.

Toka Nunweyapi Mde kin icahda St. James Church ohna December 5, 1933, heehan Rev. Harry Renville, Priest un kta yuwakanpi. Bishop Roberts, Wošna-Kaŋa wicakagapi woecon kin he econ, qa Wošna Kaga dena ed unpi qa woecon kin en wa-

wokiyapi Rev. E. R. Todd, he Aberdeen heetanhan, Rev. Peter Spehr, he is Webster etanhan, qa tuwehna etanhan Rev. John B. Clark.

Rev. Harry Renville, he omaka 1932 heehan Ashley House en Wicašta Wakan unpi kta on woonspe ookuwa kaŋapi he eced yušan, qa August 21, 1933. Convocation wan ed Bishop Ataya Itancan Perry eciyapi yamni Deacon wicakage cin he wanji hee. Wowaši tanka qupi kin he isakim Sissitonwan oyate kin wokiksuye wan akiktonjepicašni yuhapi kta iyececa, ecin Sissitonwan Dakota unpi kin de etanhan Rev. Harry Renville, tokaheya Priest wicohan qupi. Sisseton Mission en wooyake qa woecon tanka heca.

Wicayusutapi Ecawicakiconpi Kin

St. Mary's Church ed šakowin opapi, qa St. James' Church ed zaptanpi.—Hazen Shepherd, Yuotanin.

St. Mary's Church

Anpao Kin:—Mitakuye dena dehan inahni wapahi qa hiyuciciye. Nov. 30, 1933, St. Andrew taanpetu qa Wopida Anpetu he-naos anpetu kin okiwanjina he ohnayan St. Andrew Sunkakiciyapi waeconpi qa Oitancan ihdahinigiapi qa dena eepi. 1. Hazen P. Shepherd; 2. Ephriam Keoke; 3. Aaron Bernard; 4. Rev. Henry H. Whipple; 5. Jacob Keoke.—Hazen Shepherd, yuotanin.

Dec. 6, 1933.—Anpao Kola Wašte: Yankton Tipi kin etanhan November Wi kin icunhan Harvey LeClaire, Itazibco Tipi kin en Waokiya yuhapi kta e iyaya. St. Thomas, on the tree, hed wowaši econ kta.

Greenwood en Week-day Religious Education unyuhapi qa Anpetu Iyamni iyohina en, Public School etanhan Dakota qa Wašicun hoksina qa wincincana icicahiya wayawawicaukiyapi.

Holy Fellowship Church School, kin Wašicun unsika Blue Ridge Mountain en unpi, iseya Christmas en wiyuskinpi kta e on Cankoka ojuna takuku iyayewicakiyapiqon.

Miss Noecker, wanna Wabdenica nom awanwicawanyaka.

Santee Agency, en November 28, qonhan Most Merciful Savior Tipi Wakan kin isakib Wašicun Wakan oti qon he ide qa hušnaga ce, ca Rev. Innis L. Jenkins Wošna-kaga Waokiya un kin iye dehand ticonan.—Rev. Joseph Du Bray.

STATUE OF AN INDIAN GIRL

The class of 1931 of the State College at Brookings, S. Dak., is doing a very worthy act in erecting a statue in memory of an Indian girl. The Argus Leader recites the following story:

This girl was one of a tribe of Sioux Indians, who once had their home around the Oakwood lakes about 20 miles north of the State college.

In the early days before there were any settlements in the country a troop of soldiers were encamped at a fort (the outlines of which can still be seen today) by the Oakwood lakes. One of the soldiers became Tetonkaha's lover. This Indian girl's tribe was hostile to attempts of the white man to settle his country and decided to make a surprise night attack upon the troop. Tetonkaha, learning of these plans, informed her lover of the proposed attack in time to save him and his comrades. Her treason was discovered by her tribe and they drowned her in the lake which now bears her name, Lake Tetonkaha.

Sale of Indian Lands Prohibited

Mr. John Collier, Commissioner of Indian Affairs, has announced that there will be no more sales of Indian lands. Even some of the lands that have been sold will be bought back. In 1887 our Indians in the United States owned 133,000,000 acres. Now they have only 47,000,000 acres and most of these acres are comparatively worthless land.



SKAIN OKODAKICIYE WAKAN KIN EN — DAKOTA WICAŠA WAKAN

Owecinhan upi kin.

Caje	Deacon	Priest
Rev. Paul Mazakute	1868.....	1869
Rev. Christian Taopi,	1869.....	
Rev. Philip Johnson,	1869.....	
Rev. Luke C. Walker	May 20, 1871.....	Dec. 3, 1876
Rev. Daniel W. Hemans	Sept. 1871.....	Aug., 1873
Rev. David Tatiyopa	Nov. 1876.....	
Rev. Isaac Tuttle	Nov. 1876.....	
Rev. Amos Ross	Apr. 14, 1878.....	Sept. 4, 1892
Rev. Joseph C. Taylor	1879.....	
Rev. George Paypay		
Rev. Philip J. Deloria	June 24, 1883.....	Sept. 4, 1892
Rev. William Saul	Oct. 3, 1888.....	
Rev. Joseph Marshall	Nov. 1, 1890.....	
Rev. William Holmes	1893.....	1903
Rev. Baptiste P. Lambert	Sept. 19, 1893.....	Aug. 23, 1908
Rev. Eugene Standing Bull		
Rev. John Wahoyapi	July 26, 1895.....	July 2, 1922
Rev. Victor Renville	1895.....	
Rev. Dallas Shaw	May 29, 1898.....	July 19, 1913
Rev. Joseph Goodteacher	May 29, 1898.....	July 19, 1913
Rev. George D. Redowl	1902.....	
Rev. Charles M. Jones	Aug. 22, 1908.....	
Rev. Henry St. Clair		
Rev. Herbert H. Welsh		
Rev. John F. Rondell	July 12, 1911.....	
Rev. George G. Lawrence	Dec. 10, 1911.....	Aug. 16, 1917
Rev. Thomas J. Rouillard	May 21, 1912.....	May 22, 1913
Rev. Stephen H. King	July 12, 1914.....	Sept. 1919
Rev. Andrew Whiteface	July 12, 1914.....	Aug. 21, 1921
Rev. Joseph DuBray	Aug. 27, 1916.....	Aug. 8, 1918
Rev. Henry H. Whipple	Aug. 16, 1917.....	
Rev. Alfred H. Barker	Aug. 8, 1918.....	
Rev. John T. Henry	Sept. 6, 1920.....	
Rev. John Black Fox	Sept. 6, 1920.....	
Rev. P. Charles Bruguier	Sept. 6, 1920.....	July 2, 1922
Rev. Levi M. Rouillard	Sept. 6, 1920.....	July 2, 1922
Rev. Clayton High Wolf	Sept. 6, 1920.....	Mar. 26, 1924
Rev. John B. DeCory	Sept. 6, 1920.....	Nov. 1, 1925
Rev. Edward Whiteface	July 2, 1922.....	
Rev. Joseph White Plume		
Rev. Hugh Charging Bear	Aug. 9, 1923.....	
Rev. David Swan	Sept. 1925.....	
Rev. Christian B. Whipple	Aug. 22, 1926.....	
Rev. Cyril C. Rouillard	Aug. 22, 1926.....	Nov. 30, 1927
Rev. Joseph Paints Yellow	Aug. 22, 1926.....	
Rev. Iver Eagle Star	Aug. 22, 1926.....	July 21, 1929
Rev. Wallace Zephier	July 15, 1928.....	
Rev. Chester Red Kettle	July 15, 1928.....	
Rev. Walter Bone	Nov. 17, 1929.....	
Rev. Jefferson King	Nov. 17, 1929.....	
Rev. Robert White Plume	Nov. 17, 1929.....	
Rev. Thomas Heminger	Febr. 20, 1931.....	
Rev. Vine V. Deloria	Apr. 26, 1931.....	Nov 11, 1931
Rev. Paul Chekpa	Aug. 21, 1932.....	
Rev. Harry Renville	Aug. 21, 1932.....	Dec. 5, 1932
Rev. John Red Hawk	Aug. 21, 1932.....	

"Tuwe wowaši ecamicon kta cin kinhan mihakam un kta; qa tukten waun hecinhan wowašiye mitawa kin is nakun hel unpi kta; Ate wicašta kin lena wicayuonihan kta.

Rev. E. Jerome Pipes Comes to Rapid City

Emmanuel Church, Rapid City, is starting the new church year with fully organized activity after several months without a rector. Rev. E. Jerome Pipes held his first services November 26, and activities of the parish speeded up or started up about that time. Rev. M. Pipes comes from the Colorado School of Mines town of Golden, where he played a dominant part in school and community affairs. His dean there was Rev. Z. T. Vincent, who was at Pierre for some time and who still has a cabin at Camp Remington. Prior to his service in Colorado, Mr. Pipes served churches in New York and his native state of North Carolina.

In the interim between rectors, organizations in the parish had been carrying on. The Sunday School under the direction of Dr. Charles Bowles, the week day church school under Mrs. E. V. Youngquist, the Young Peoples Fellowship with Dan McDonald, the work at the Indian School directed by C. F. Parks, and the women's organization, have been carrying on. The Guild with Mrs. M. W. Biernbaum chairman has been busy with ways and means, the Auxiliary has begun the new study books with much more interest, and an Altar Guild has been started under the direction of Mrs. John Charles and Mrs. Myron Wilson, who recently came here from Pierre. The Cheerful Workers Indian Auxiliary has made and sold five quilts, and the members are busy with plans for their Christmas celebration.

The Men's club held its first meeting in the new year, at the Parish House the night before Thanksgiving. Rev. Mr. Pipes was speaker of the evening, speaking of the Christian church as a social organization for higher ideals. A new Boy Scout troop committee was named, consisting of Dr. Charles Bowles, Gaylord Hanson, Bristow Hood and George Bruntlett. The annual meeting of the Men's club, with election of officers, is set for December 13th.

With the coming of the new rector, and the renewal of activities in the Parish, the Every Member Canvass was scheduled to start the first Sunday in December, and it is the hope of Chairman Ed James of the finance committee to have it all out of the way by the middle of the month.

The parsonage of Rev. and Mrs. Innis Jenkins on the Santee Reservation was destroyed by fire on the morning of Nov. 28. The fire started from an unknown source in the kitchen and had made too much headway to be put out, but they were able to remove most of the furniture and clothing. As it is too late in the season to do any new building, they are going to fix up the one-room guild house for living quarters this winter.

Indians Prepared for Winter

In its Home Extension Work program on 213 Reservations our Government has been teaching and encouraging Indian women to lay away food for the winter by drying and canning it. Many of the Indians were already experts in the drying processes. Canning is new to them but they have made great progress in that during the last few years. Miss Henrietta K. Burton is supervisor of Home Extension Work in the United States Indian Field Service. Some of her recently published reports describing the progress that Indian women are making are very encouraging.

The Episcopal students in the Santee Normal Training School under the direction of Rev. Jenkins, have started a Y. P. F. the president is Eugene Dillon, vice-president, Ralph Powless; secretary, William Raymond; and treasurer, Wallace Ree. They had their first meeting December 14.

CHRIST WAKANHEJA KIN THE CHRIST CHILD

Christ Wakanheja kin on St. Matthew qa St. Luke woyakapi kin Maud qa Miska Petersham kagapi.

Christian kin "Wakantanka unkicipi un (Emmanuel).

WOWAPI DE EN TAKU KAGAPI KIN CONTENTS:

1. Wokcanpi.
2. Hoksiyopa kin.
3. Tarcaškana Awanyakapi Kin.
4. Tipi Wakan kin en.
5. Wicaša Ksapapi kin.
6. Egypt Ekta Najica Iyayapi Kin. Wakanheja Kin.

Wokcanpi

"Hoksiyopa wan unkicitonpi, cinca wan unqupi: unkan wokiconze kin he iye tapete akan yanke kta; qa caje kin Wawinihan, Wawiciya, Wakantanka Iyotan wašaka, Ateyapi Owihanke Wanica, Wookiye Wicaštayatapi kin eciyapi kta." Isaiah IX: 6.

"Itancan tacanku kin yuwiyea po, rewoskantu kin en Wakantanka unkitawapi canku wan owotanna kicaga po." Isaiah XL: 3.

Hoksiyopa Kin

"Gabriel ohnihde wakan kin Wakantanka etanhan ušipi, Galilee ekta, otonwe wan Nazareth eciyapi kin hetu; Wikoskalaka wan wicašta wan Joseph eciyapi David wicowaši tawa kin etanhan, yuze kte cin he ekta; unkan wikoskalaka kin Mary eciyapi. Unkan ohnihde wakan kin en hi qa heciya; Wiyuſkin wo, wašteya yaun kin; Itancan kin nici un, winyan opeya yaun niye niya waštepi ce.

"Unkan he wanyake cehan, oie kin on inihan, qa yuonihan okiyapi kin de taku hecinhan he awacin un.

"Unkan ohnihde wakan kin heciya; Mary wikope šni wo; Wakantanka ekta wowašte iyeyaya. Qa iho, hokšidan wan yaton kta, qa JESUS eya cašyakiton kta.

"Iye tanka kta, qa Iyotan Wakantu kin Oinhintku kin eciyapi kta; qa atkuku David tohe kin Wakantanka Itancan kin hduhekiye kta.

"Qa Jacob ti kin ohinniyan idake kta, qa he tokiconze kin owihanke wanice kta." St. Luke I: 26-33.

"Unkan anpetu kin hena en Caesar Augustus, maka kin awancaya wahpaya wokajuju econpi kta wakiconza.

"Unkan owasinna iye otonwe tawapi en wahpaya wokajuju econpi kta on tiyata hdipli.

"Joseph he, David ti qa wicowazi tawa kin etanhan, heon iš eya, Galilee en Nazareth otonwe kin etanhan ye, qa Bethlehem David totonwe kin he ekta ki. Mary tawicu kte cin he kici owapi kta; he wanna cinca ton kta ikiyedani.

"Unkan hen unpi kin icuhan, anpetu en cinca ton kte cin wanna iyehantu.

Hecen cinhintku tokapa kin ton, qa šina on hduſkite, qa wanunyanpi ohna wotapi wan en ohnaka, timahen owicakan šni heon etanhan." St. Luke II: 1-7.

Tahcaškana awanyakapi Kin

"Unkan makoce kin en tahcaskana awanwicayakapi kin heca hanyen optaye tawapi kin awanwicahdakapi.

"Iho, Itancan tohnihe wan en wicaši, qa Itancan towitan kin ohomni iyojanjanwicaye; qa nina wikopapi.

"Ohnihde wakan kin hewicakiya: Wikipapi šni po; ecin wopida tanka wotanin wašte oyate owancaya kte cin, he eca hošicahipi ce.

Anpetu kin dehan David totonwe kin en Wanikiya wan nicitonpi, Christ Itancan kin he hee.

"Qa on sdonyayapi kte cin he dee; Hoksiyopa kin šina on yuskiskitapi qa waun-

yanpi ohna wotapi wan ohna wanka iyeyayapi kta.

"Qa ecahnakeya mahipiya ekta unpi kin wicota ohnihde wakan kin kici hiyeya, Wakantanka yatanpi qa heyapi;

"Wakan Wakantanka wowitan yuha nunwe, qa maka akan wookiye, wicašta ekta wicotawacin wašte.

"Unkan ohnihde wakan kin hena ehpeya wicakiyahdapi qonhan, tahcaskana awanyaka unpi kin hekiciyapi; wanna Bethlehem otonwe kin ekta unyanpi, qa taku hiyohi Itancan sdonyeunkiyapi kin de wanunyakapi kta ce.

"Hecen kohanna upi, qa Mary Joseph kici, qa Hoksiyopa kin wanunyanpi en wotapi wan ohna wanka iyeyayapi. Wanyakapi qonhan, Hoksiyopa kin deon iapi nahonpi qon, he owancaya yaotaninpi.

"Tahcaskana awanyaka unpi kin taku yaotaninpi kin he tona nahonpi kin owasin inihanpi.

"Tuka Mary wicoie kin dena owasin cante mahen okihnake, qa awakicin un.

"Qa tahcaskana awanwicayakapi kin taku tona owicakiyakapi kin owasinna ecetu kin wanyakapi qa nahonpi qonhan kihdapi, qa Wakantanka yaonihanpi qa yatanpi." St. Luke II: 8-20.

Tipi Wakan Kin en

"Hoksiyopa kin wanna anpetu šahdogan qonhan JESUS eciyapi; hehan Itancan kin qupi kta on Jerusalem ekta ahipi. Qa Itancan toope kin en eyapi kin he ohnayan wošnapie econpi kta on hipi; wakiyedan tawanjidan, qaiš wakiyedan cinca nonpa ce.

Iho, Jerusalem en wicašta wan Simeon eciyapi; wicašta owotanna qa cekiya ece kin heca, qa Israel Wokicanpte kin ape un; Woniya Wakan kin kici un.

"Simeon te šni itokam Itancan Christ tawa he wanyake kta, Woniya Wakan kin eciyatanhan kiyutaninpi.

"He woniyā kin on Tipi Wakan kin en tin hiyu; unkan hunkakewicaye cin Hoksiyopa JESUS, wicoope kin eciyatanhan eakionpi kta e en hduupi.

"Hehan adoksohan yuze, qa Wakantanka yawašte qa heya;" St. Luke II: 21-28.

"Itancan, itaokiye kin wanna wookiye yuha iyayeyaya, ehe ciqon ohnayan; Ecin mišta kin wanna Wowanikiye nitawa kin wanyaka, oyate owasin wicitokam wiyeya eyahnake cin he; Iyoyanpa wan oyate kin aiyojanjan wicaye kte cin hee, qa nitaoyate Israel towitan kte cin." St. Luke II: 29-32.

"Ukan taku eciyapi kin hena on Iye hunku qa Joseph inihanpi." St. Luke II: 33.

"Unkan Simeon wicayawašte. Qa Itancan wicoope tawa kin owasin ecekcan yušanpi qonhan, Galilee makoce en iye otonwe tawapi Nazareth he ekta kipi." St. Luke II: 34 qa 39.

Wicašta Ksapapi Kin

"Herod wicaštayatapi taanpetu kin hehan, Bethlehem Juda makoce kin en JESUS tonpi, heehan iho, wiyohinyanpatanhan Wicašta Ksapa Jerusalem en hipi kin heyapi; Tuwe Juda oyate kin en wicaštayatapi kta tonpi kin en tukten un he? Wicanhi tawa kin he wiyohinyanpata wanunyakapi qa ohoundapi kta on unhipi ce.

"Herod wicaštayatapi kin he nahon, unkan iyoyaka, Jerusalem ocowasin nakun.

"Wošna-Kaga itancan qa oyate en Wopapi Kagapi kin hena wicayuwitayapi, hehan CHRIST tukten tonpi kta hecinhan, he iwicawange.

"Unkan heciyapi; Juda makoce kin en Bethlehem otonwe kin hetu ce; wicašta wokcan kin en kaken owapi.

"Qa niš Bethlehem, Juda makoce kin en Juda itancanpi kin ehna iyotan nicistinna šni; enitanhan wicaštayatapi wan u kta, he Israel mitaoyate kin awanwicayake kta.

"Hehan Herod, Wicaša Ksapapi qon hehan nahmana wicakico, qa wicanhi kin to-

hanhan tanin ece kin atayedan iwicawanga.

"Hehan Bethlehem ekta yewicaši qa heya; ya po, qa Hoksiyopa kin nina ode po; qa iyeyayapi kinhan hošimakahdi po; miš eya wau qa ohowada kta, eya.

"Wicaštayatapi ia nahonpi qonhan tankan kinapapi; unkan wicanhi wiyohinyanpata wanyakapi kin he wicitokam iyaye qa Hoksiyopa wanke cin he iwankam inajin.

"Wicanhi kin wanyakapi qonhan wowiyuſkin tanka on iyuſkinpi.

"Timahen ipi hehan Hoksiyopa kin wanyakapi, hunku Mary nakun, qa itokam makata ehpeciyapi qa ohodapi; qa wopiye hduganpi qonhan wawicawupi kahipi kin qupi, mazaskazi, qa canšin qa pejuhuta waštemna koya.

"Unkan wowihammde on Wakantanka wahowicaye, Herod ekta hdapi kte šni, hehan canku tokeca ohna iye tamakoce ekta hdapi. St. Matthew II: 1-12.

Egypt Ekta Najica Iyayapi Kin.

"Wicašta Ksapapi ki hena wanna kihdapi qonhan, iho, Itancan taohnihde wan wowihammde on Joseph en ihdutanin qa heya; Najin qa Hoksiyopa kin hunku kici iwicacu qa Egypt makoce ekta najica wo, qa tohan ociciyake kte cin hehanyan hen un wo; Herod, Hoksiyopa kin kte wacin on etanhan ode kta ce.

"Hecen hanyen najin hiyaye, qa Hoksiyopa hunku kici ewicahdaku, qa Egypt ekta iyaya; qa he un, Herod te cin hehanyan; hecen Itancan kin on wicašta wokcan Hosea taku eye ciqon he yuecetupi kta; Egypt etanhan micinkši weco kta." St. Matthew II: 13-15.

"Tuka Herod wicaštayatapi wanna ta hehan, iho, Itancan taohnihde wan Egypt ekta Joseph en ihdutanin: qa heya; Najin qa Hoksiyopa hunku kici ewicahdaku qa Israel makoce tawa kin ekta hda wo; qa Israel makoce tawa kin ekta hda wo; tona Hoksiyopa kte wacinpi qon hena wanna tapi." St. Matthew II: 19, 20, 21.

"Qa otonwe wan Nazareth eciyapi kin he en hdipli; hecen Nazareth Wicašta eciyapi kta ce, wicašta wokcan eye ciqon he yuecetupi." St. Matthew II: 23.

Wakanheja Kin

Wakanheja kin icage, qa woniya kin en wašaka aye, qa wicoksape kin on ojudan, unkan Wakantanka towašte kin he kici un.

Woacakšin wotapi eca, hunkakewicaye cin waniyetu towanakeca iyohi Jerusalem ekta ipi ece.

Qa wanna tohan JESUS waniyetu ake-nonpa qonhan, Wokiksuye kin on hecen wocon kin ohnayan, Jerusalem ekta ipi.

Unkan anpetu kin yušanpi qonhan, hdi-cupi, tuka Wakanheja, JESUS hekta Jerusalem en un, tuka Hunku Joseph kici he sdonyapi šni.

Tuka ptaya hdapi kin en opa kecinpi, hecinpi, hecen anpetu wanji oicimani hehanyan kipi, hehan titakuye qa om sdonkiciyapi ko ehna JESUS okidepi.

Qa wicopeya un šni sdonkiyapi qonhan, icipaš Jerusalem ekta okide ipi.

Unkan iciyamni can hehan Tipi Wakan en waonspekiya unpi kin hena wicacokam waanawicagoptan, qa wiwicawanhi yanka iyekiyapi.

Unkan wacinksape cin, qa waayupte cin tona nahonpi qon owasin inihanpi.

He wanhdakapi qonhan inihanpi; qa hunku kin heciya; Cins tokeca decen unkoyakihandapi he? Iho, we, niyate kici cante iyo-kišinya ocide ye.

Unkan hewicakiya; Tokeca omayadepi he? Atewaye cin wowaši tawa kin he ito owicipe kta kecannipi šni he? Unkan taku ewicakiye cin he okahniyapi šni.

Hecen om hde, ca Nazareth ekta ki, qa anawicakigoptan un, Unkan hunku kin wicoie kin dena owasin cante mahen yuha un.

Qa JESUS sanpa ksape qa icage; qa Wakantanka wicašta ko ekta waštedakapi.

CYRIL C. ROUILLARD,

Yuieskapi kin de kage.